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Of the Church—By the Church—For the Church

Luther League Review

Official Organ of the Luther League of America

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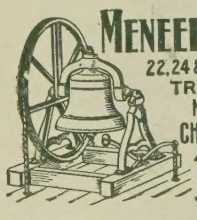

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Of the Church—By the Church—For the Church

Luther League Review

A Christmas Legend

BY EMMA E. ALLEN.

IT was Christmas Eve and old Earth had wrapped herself in her whitest garments to grace the occasion. Most of her children were keeping high revel, and even those whose hearts were sad had caught something of the infection of the hour.

Yet there were souls to whom even the Christmas joy did not appeal. A cynic sat in his library, with curtains close drawn to keep out the sight and sounds of the merry crowds passing to and fro. Books were everywhere. They lined the space from floor to ceiling, they filled the tables and were piled upon the floor. The wisdom of the ages was gathered here, but the owner of it all gazed into the glowing fire with a frown upon his face. For once his books did not satisfy him. Outside bells were jingling merrily, and snatches of song and the laughter of happy voices now and then reached him.

"'What fools these mortals be,'" he said to himself scornfully, and, turning from his contemplation of the leaping flames, he picked up one of the many volumes near him, and opened it mechanically. It happened to be a collection of old legends; curious stories gathered from every nation and clime. Strangely enough, and as if in keeping with the time, the book had

opened to a legend of the Christmastide. It told how the peasants of Brittany firmly believe that on Christmas Eve, as the hour of midnight approaches, the dumb beasts in their stalls are given speech, and, because of those that stood by when the wonderful Babe was born, are allowed for a little time to praise the Lord with the voices of men.

"A fitting belief for a religion of superstition," said the cynic, as he laid down the book with an impatient sigh born half of weariness and half of some feeling he could not analyze.

Just then some carol singers paused beneath the window, and their fresh young voices rang out sweetly in the words of the old carol:

"God rest you, merry gentlemen,
Let nothing you dismay,
For Jesus Christ, our Saviour,
Was born upon this day."

They passed on, but the music still seemed to echo in the silent room, and, half unconsciously repeating to himself the words of a verse learned long ago in childhood, "Let everything that hath breath praise the Lord," the cynic leaned back in his chair and fell asleep.

He dreamed that he stood on a vast plain, stretching away as far as the eye could reach. It was night and he was alone under the stars, which shone so steadily above him.

One star, much larger and more brilliant than the rest, seemed to move majestically across the heavens, and from it there came a compelling ray which drew him irresistibly onward. As he followed, he felt around him the influence of some unseen Presence, and his soul was filled with awe.

Suddenly, the scene changed, and he was in an heathen temple. The smoke of sacrifice filled the place, but through it he could discern the mighty figure of the god, grim and forbidding, frowning upon the throngs of kneeling worshippers. The unseen Presence came nearer, and a voice seemed to say, "Wilt thou not worship also?"

But he said scornfully, "Nay, I worship not a creature of men's hands."

Then the temple vanished, and once more he was following the star. Through all lands it led him. He heard the Moslem chant his "Allah il Allah!"; he saw how men bowed down to the sun and moon and stars; how they worshipped the spirit of the fire; even the reptiles and beasts of the field.

And always there was the invisible Presence, with the same voice saying, "Wilt thou not worship?" and he gave again and again the same haughty answer, "Nay, I worship not."

At last he came to where a mother cradled her new born babe in a manger. Around were the patient cattle and the stamp of poverty was over all.

Then the voice said softly, but this time with a touch of command in it: "Wilt thou not worship *now?*"

The cynic trembled violently, but even as he tried to resist the influence, and to give his old answer, the place was filled with voices. They seemed to come from the dumb beasts standing near, and they cried in mighty chorus: "Praise ye the Lord! Let everything that hath breath praise the Lord!" Again and again the words were repeated, and as they ceased a wonderful light transfigured everything, while before the cynic's wondering eyes the Babe changed into a God-like man who gazed at him with divine pity and said:

"When even these find voice to speak my praises, wilt thou keep silence?" Slowly the glory faded, and with a start the cynic awoke.

It was Christmas morning. The first faint beams of the rising sun were stealing into the library, and as he pulled aside the heavy curtains and looked out, he heard again in the distance the voices of the carol singers:

"God rest you, merry gentlemen,
Let nothing you dismay,
For Jesus Christ, our Saviour,
Was born upon this day."

A belated traveler passing by looked up and, seeing him, wished him "A Merry Christmas." The night before he would have scorned the greeting, but now he responded brightly. "It shall indeed be a Merry Christmas," he said to himself, "for I will spend it in praising Him to whom the star led me." The spirit of his dream was still strong within him, and he thought of the multitudes he had seen worshipping in ignorance of the truth, with no knowledge of God, while a rush of pity thrilled him.

"O, thou divine Christ," he whispered, "I will speak Thy praises to them and carry Thy message of love to the ends of the earth."

So the cynic, a cynic no longer, but a new man in Christ Jesus, filled with love for his fellow men, left his old life behind him, and went forth on his appointed mission.

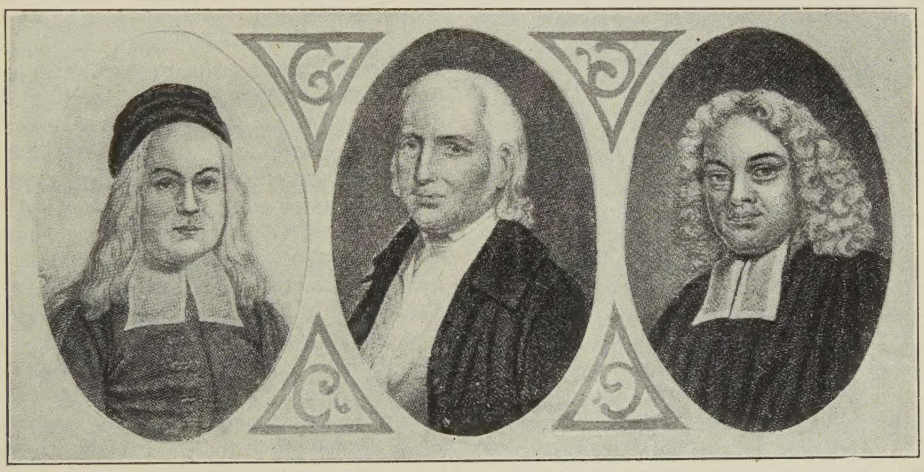
The memory of that Christmas Eve, of the strange old legend and his wondrous vision, never left him, and his preaching was ever an exaltation of the Christ.

(*Continued on page 24.*)

Christmas Eve, Then and Now

1705 **1905**

IT was Christmas Eve, two centuries ago. Two young men were standing on the prow of a tossing ship, in the face of a biting December gale, looking out with wistful gaze toward India. Seventeen hundred years had passed since the shepherds knelt at the manger shrine of the Incarnate Lord from heaven, and all India was still bowing down blindly before three hundred million idol gods! Even the intrepid Xavier himself had abandoned the country in hopeless despair, more than a century before, utterly disheartened by the invincible obstacles on every hand! The blackness of darkness was over the land. No Hindoo soul knew or loved the Holy Babe in Mary's arms, nor did the professing Christians who lived among those benighted heathen ever speak a single word to make the Christ child known.



Auguste H. Francke. Christian F. Schwartz. Bartholomew Ziegenbalg.
THE FOUNDERS OF PROTESTANT FOREIGN MISSIONS.

And yet, the district of India to which these two pioneer missionary heroes of Protestantism were sailing was the very section in which the Apostle Thomas is said to have preached the Gospel within half a century after the Christmas event itself! The early Church in the Apostolic Age sent men to follow in the footsteps of St. Thomas, who founded the Syrian Christian Churches which still survive on the Malabar coast. Again in the twelfth century the Nestorian Church faced the waiting East, with its Macedonian missionary cry, and held within its very grasp the unparalleled opportunity of molding Asia before the rise of Mohammedanism! But alas! those medieval messengers from Alexandria brought a sadly mutilated Gospel, teaching it with a weak faith and a darkened intellect. Then the later Jesuits, in Xavier's day, converting by means of wholesale perfunctory baptisms, and by the terrors of the Inquisition—so, too, the Dutch, as a political scheme, doing practically the same thing, by equally wholesale and unspiritual methods, could only accomplish results which must be prefixed by the minus sign. It would have been better if they had not attempted that kind of missionary work at all. India was worse off, after their ending, than before their beginning.

But the Messianic prophecies which this advent season specially brings to mind are full of cheering assurance that there is a Kingdom which shall conquer every nation and transform every land. India had been waiting long, as the centuries slowly swept by, but she was not to wait forever in vain.

It was Christmas Eve, 1704, when a desolate Danish Lutheran widow, whose husband and only son had both been murdered in an uprising of the natives at Tranquebar, wrote a letter to the King, Frederick IV of Denmark, voicing the bitter anguish of her soul, and setting forth the lamentable condition of the degraded heathen. The palace picture of the noble Christian sovereign poring over this let-

ter, amid his blinding tears, fades into the mists of the early months of 1705, and by the time Christmas Eve of that year had come, the tossing ship had already passed four weeks of her long eight months' perilous voyage, carrying the two young men, Ziegenbalg and Plütschau, as leaders of the van of Protestant ambassadors, to tell the glad tidings of great joy.

Once more the mists of succeeding weary months, with their unspeakable loneliness and incredible hardships sweep in between us and the vision of these men standing in the prow of that ship. Every now and then we catch a momentary glimpse—books, grammars, dictionaries, Bibles by degrees created, a Christian Church planted after long, unappreciated, immeasurable self sacrifice, such as seems almost reckless. It was Christmas Eve, 1718, when Ziegenbalg preached his last sermon, on "The Angel Message to All People." A week later his voice could scarcely be heard. When he fell asleep, it was to the music of his favorite hymn, "Jesus My Confidence." Just as he was about dying, he suddenly put his hand to his face, as did the shepherds when the glory of the Lord shone round about them, and he was heard to faintly exclaim, "How is it so bright!"

So began the spiritual winning of India. Had that Danish Lutheran Mission done no more than produce Ziegenbalg, it would have done a noble work. "How is it," asks Prebendary Edwards, of the Church of England, "that we have known so little about this man? His life is a model. His plans and methods have never been greatly improved upon. Here is a zealous Christian, dying at the age of thirty-six, yet leaving behind him a translation of the New Testament and half of the Old Testament, a dictionary of the language he had mastered, and a flock of between 300 and 400 converts! I think it would be found that in breadth, in depth and in permanence that great achievement has never been excelled since." "Neither dare the reflex influence of his life on other spheres be overlooked," as Dr. Jacobs well reminds us. "It enkindled the missionary zeal of the home churches. The story of what was being done in India was published by Francke at Halle, to be scattered broadcast, and it brought to mind the early days of Christianity. The spirit and methods of the missionaries were applied to other problems than those of foreign missions. Henry Melchior Muhlenberg studied at Halle to prepare himself for the field in India. Ziegenbalg's face was toward the East, but he was preparing the home mission work in America, as he turned his back upon it. It was from the same institution that a generation later the impulse came which securely laid the foundation of the Lutheran Church on the Western Continent. Zinzendorf also caught the flame of Ziegenbalg's work at Halle, where he studied, and carried it forth into his missionary enterprises.

Opposed in the beginning almost as a heretic, denounced as a "false prophet" by a learned theological faculty, severely criticised by men of undoubted sincerity and devotion, Ziegenbalg forced men to recognize the regularity of his call, and theologians to revise their definitions which had previously condemned him. A new principle had to be introduced into church government. A new bond of association among those who supported foreign missions, revives the doctrine of the Church as the communion of saints, which, although insisted upon by the Reformation, had been almost entirely suppressed in a State Church that offered few opportunities for Christian activity beyond one's own self and his family. A new test is offered of the reality of an individual's conviction of the truth of his faith and confession. Foreign mission activity becomes the Church's best answer to the efforts of those who assail the very foundations of Christianity. There is no apologetic equal to that of staking all that one has and is upon the extension of Christianity. Or if there are times when the activity of the Church is in danger of being spent on useless controversies, the call of missions awakens it to the necessity of being prepared to dispense with scholastic refinements, and to preach the concrete, living Gospel of Christ in all plainness and simplicity and earnestness and directness to sinful and dying men. Foreign mission work helps us to judge the right relation between what is central, and what, although important, belongs only to the circumference of Christianity.

For these reasons we are inclined to regard Ziegenbalg's going to India as the most important event in church history since Luther began the Protestant Reformation.

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Man *does not need* more than one moment at a time. It is sufficient if he fills each one with good work well done for the Master's sake.

A Christmas Experience

BY MRS. ELIZABETH PRICE.

As Miss Martin passed in at the side entrance that led to the choir loft she overheard a murmur from a group of people on the pavement, "That is she—our first soprano that I told you about. I can hardly wait for you to hear her glorious voice."

A slight flush mounted her fair face, and a feeling that she deserved the words of praise swelled in her heart. Had she not struggled up through many trials to her present high place in the musical world? Now that success was hers she should enjoy it to the full. She loosened the rich fur that clasped her throat and removed the filmy veil which had protected her wavy hair from the rough caresses of the wind, unrolled her music and softly trilled a bar or two—not because she needed further preparation, but from the very joy of being able to warble like the birds. If the people of this church had liked her voice before, what would they think after the magnificent solo she should sing that Christmas morning?

Ah, life was sweet—and hope fulfilled an intoxicating draft!

Just then Mr. Niles came into the anteroom behind the great organ.

"Miss Martin," he began, then hesitated.

"Well?" she encouraged him, smiling.

"I want to ask a great favor of you. A few of us are going this afternoon to the woman's ward of the penitentiary to hold a Christmas service with the inmates. Could you, would you, go with us and sing for them?"

Her smile faded.

"Oh, Mr. Niles, how dreadful!" she exclaimed, with a shiver.

"What is dreadful?"

"The whole idea. The penitentiary—ugh! and this day of all days to visit such a ghastly place. You must excuse me."

But Mr. Niles lingered with a saddened face.

"Miss Martin, if you understood all it would mean to those poor creatures, some of them young, most of them victims of circumstances rather than criminals from choice, I think you would go. It is just one hour; there are twenty-three hours of Christmas left, you know."

The organ was pealing, and its deep tones reverberated among the huge pipes. Miss Martin laid her hand on the door knob.

"I shall need the afternoon for rest and preparation for the song service tonight," she said, coldly. "Someone else can sing for you who has less to do than I," and Mr. Niles was left alone, while Miss Martin took her place in the choir loft.

The service moved on smoothly—the anthem, Scripture lesson, hymn and prayer; and then her solo—the event of the morning to others than the singer. It was all she had hoped, and more. The audience sat through it as if spellbound, and many were in tears when the last note died slowly away.

Miss Martin did not expect to pay much heed to the sermon—the important part of the morning had ended when her work was done. But she had not counted on the effect of Mr. Niles' earnest prayer for her out in the little anteroom after she had left him, nor on the message which the preacher—filled with the Spirit—brought from God to her soul.

She had been a church member? Oh, yes, for years; but her ambition had filled her heart and left no room for anything else. But on that Christmas Sabbath old things passed away and all things became new for her.

It was over at last, and she passed out, only pausing to say to Mr. Niles: "I have altered my mind. You can count on me for this afternoon." He looked down on her in pleased surprise, but she drew down her veil and hurried away.

So it came about that she was one of the little group who filed into the penitentiary hall that afternoon, and stood facing the rows on rows of women sitting there in prison garb.

On all four sides wound iron stairways leading to the grated cells four tiers high. At the front of the hall stood a white pulpit, a small organ and several chairs. Doors were locked and windows barred; inside were misery and wretchedness; outside the blessed freedom of God's pure air and—Christmas.

Sitting during the opening exercises Miss Martin scanned the faces before her; some so pitifully young and fair, some as free from marks of guilt as hers; others hard and old in sin, with evil eyes and darkened brows.

On the front row sat a woman not more than thirty-five years old, but with a seamed and hardened face looking sadly out of keeping with the crimped and frizzed hair which towered above her forehead. She stared with sullen, glittering eyes at Mr. Niles as he read and prayed. Many heads bowed, and sounds of stifled sobbing came from different parts

of the room as the sweet story of the first Christmas was read; but this woman sat like a statue, with compressed lips.

Presently Miss Martin sang. Those walls had never echoed to sounds more sweet, for her heart was in the message as she sang of Jesus' birth, his love and pity. The black eyes did not leave her face, but gave no sign of feeling.

While Mr. Niles and others talked to them, Miss Martin's heart was lifted in prayer—the first real prayer she had ever uttered, it seemed to her—that God would give her the joy of bearing a message of help to some needy soul.

The service continued, but the woman on the front seat did not move nor take her steady gaze from the beautiful, girlish face by the organ.

She sang again—a message of peace on earth, good will to men, so sadly needed; and as she finished the black eyes dimmed suddenly and the set lips whispered, "Oh, sing again!" She began at once, without an accompaniment, the Gospel hymn:

"Softly and tenderly Jesus is calling."

Every sentence thrilled with entreaty as she sang:

"Come home, come home!
Ye who are weary, come home!"

As she finished the hardened face suddenly melted and a broken voice sobbed out, "Help me! oh, help me! I do want to be good."

On the stone floor they knelt, and there, with deep penitence and earnest prayer, at least one sinful soul found forgiveness.

"It was the singing that did it," the poor woman said, holding fast to the firm, white hand that did not shrink from the contact. "I could have resisted all the rest, but not that—today—Christ's birthday—and mine." The voice sank to a whisper, but the hard face glowed with the light of Christmas.

Miss Martin and Mr. Niles walked through the heavy gates together, hearing the clang that shut them out and those others in. Then the young man began:

"I want to thank you——"

But she interrupted him:

"Let me thank you instead," she said, tremulously. "It has been an experience I could not afford to do without. I am ready to say now, with the spirit and with the understanding also:

"'Take my voice and let me sing
Always, only for my King!'"

Church Decorations for Christmas

Some Practical Suggestions—Let Simplicity Rule

BY EBEN E. REXFORD.

IN decorating the church for Christmas do not go at the work in haphazard, helter skelter fashion, as is very often done. I advise the appointment as chairman of the decoration committee of some person who has good taste in this line, a person who has executive ability also, if possible, and let it be perfectly understood that the plans as decided on by the head of the committee are not subject to general interference. The other members of this committee should have executive ability, and all should be willing to act on their plans.

Think out your scheme of decoration well before you begin work. If possible, draw a plan of it. If your scheme is decided on fully before work is begun you can go at it with a definite idea of what to do and how to do it, thus making it possible to expedite matters greatly and systematize the work to the smallest detail. It also enables you to decide the amount required in each kind of material employed. Get your material together before anything else is done. I would suggest that you appoint several committees to procure whatever is needed. Some can go in search of evergreens. Others can procure berries. If there are things to buy at the stores, let a purchasing committee take this in hand, acting, of course, on your instructions. There will have to be lath for framework, very likely nails, twine, pasteboard, cotton for covering letters, stepladders—any amount of things of which you ought to make a memorandum as the necessity for them occurs to you. Of course, you will not be able to think of everything that will be needed, but you can have the most of it at the church before the day for decorative work begins.

I do not propose to advise any definite plan of decoration. One cannot do so satisfactorily, because churches differ so. Do not, however, attempt a very elaborate scheme. There is vastly more dignity and artistic possi-

bility in a plan in which simplicity governs. Leave elaborate effects to the professionals. I know of few things more depressing than an attempt at something elaborate in the way of church decoration, which is a failure because the idea dominating it at the outset was a larger one than the committee had the ability to carry forward to successful completion. The effect is often ludicrous.

I would not advise doing much in the way of festooning the building with the old style wreathing made by tying evergreen to a rope. It is a clumsy decoration at the best. It is seldom gracefully disposed of, and it takes more time than almost anything else you can decide on. If any is to be used, let it be placed where it will interfere with no one's range of vision. Have it well up toward the roof.

Very pleasing results can be secured by using the spaces between the windows as panels. To these fasten groups of evergreen made of large branches instead of small ones. For this purpose pine is better than anything else, because of its irregular habit of branching. It lacks the flatness which characterizes most evergreens. With it, to furnish color, can be used large clusters of mountain ash berries, alderberries, bittersweet, sumach and autumn leaves. Charming effects are secured by sprinkling the pine branches with warm liquid glue, and dusting them with coarsely powdered mica. They will look as if covered with hoar frost. Crystallized grasses and grains are also effective, grouped with bright colored berries at the lower part of the panel. Sometimes, if berries are scarce, wide ribbon in a loose knot can be made to serve as a substitute, if of harmonious color. Or, where the expense of ribbon cannot be afforded, crêpe paper could be used with satisfactory results.

For arch work, I would suggest using large, long branches, letting them reach out on each side from the apex of the arch and follow it down, growing smaller and smaller, until the column supporting the arch is reached. At the centre, where the branches are fastened, a mass of berries can be used to give tone and relief to the sombre color of the evergreens. Pillars can be wound with running pine or Southern smilax. Long branches of the bittersweet, thickly set with berries, can be made into a continuous vine by the judicious use of fine wire to fasten the pieces together.

If it is desired to frame the windows in greenery, it is a good plan to begin at one side, using, as at other points, long, large branches instead of small ones, and running them up and over the window, allowing them to grow smaller and smaller as they run down the opposite side, until they terminate in a spray of ground pine or smilax. If flowering plants are obtainable, one can be given a place in each window, where its bright color will show to fine effect in the framework of green.

In decorating the altar, do not overdo things. Reserve for it your choicest flowers. Concentrate the color effect of your scheme here. Let whatever brightness there is seem to radiate from this central point. If palms or other plants of that kind are used, group them at the sides and rear, so that they will form a background of green against which the beauty at the altar will stand forth vividly. Never place them where they will interfere with any one's view. The chancel rail can be wound with ground pine, smilax or ivy, with clusters of berries wired on here and there, or flowers can be used instead of berries.

Effective lettering is done by cutting out letters in pasteboard and covering them with canton flannel, or, if a fluffy effect is desired, with cotton lightly tacked on. By powdering them with mica they are easily given a frosty effect that is pleasing by artificial light. Or popcorn can be strung and the letters edged with it, with very little trouble. Then go over the corn with liquid gold paint, and you have letters in white and gold that will be found very pretty indeed. If you want your letter work suspended, you can fasten them to a framework of woven wire. Open work screens of flowers and vines can be easily arranged on a framework of this kind.

Do not have too much in the way of lettering. It has to be used very carefully to prevent it from interfering with the effect of other work. One sentence, and that a short one, is better than more. And put it where it seems to be in place, never in positions where you feel it ought not to be. I would not have it over the altar. Let it be back of it if it must be in the centre of the church. But if I could have all the flowers and plants I cared to make use of in the centre of the church, I would, if possible, keep all letter work to the sides, because, as I have already said, I would aim to concentrate the chief beauty of the decoration about the altar and its vicinity, and letter work, unless extremely well done, is likely to detract from the dignity of the decoration at this central and most important point.—Home and Flowers.

The Sweet Old Story

For the Junior Leaguers

BY ANNA M. LANDIS.

ONE beautiful, calm night over nineteen hundred years ago, in the far off country of Judea, there happened one of the most wonderful events which mark the pages of sacred history. The name Bethlehem is familiar to every boy and girl throughout the whole Christian world, because in that little town, on the first glad Christmas night, Christ, our loving friend and teacher, was born.

Centuries have passed away, yet the scene of Christ's advent is as clear as though it had occurred but yesterday. Cradled in a manger, we see the Christ child, with Joseph and Mary keeping vigil near his sleeping form, and there kneeling in humble adoration are the shepherds and wise men, while a halo of heavenly brightness shining above the manger bed finishes the picture.

Christmas, then, is the glad birthday of this child. "Thou shalt call his name Jesus, for he shall save the people from their sins." Dear Juniors, you have heard how this child as he grew to manhood suffered and died on the cruel cross that we might be saved from our sins, and He is now in heaven, rejoicing that we are filled with love and happiness at Christmas time. Is not our Heavenly Father good in so loving us that He gave His only begotten Son, Jesus, to live and suffer that we might be saved from our sins, and when we pass from this earth live with Him in heaven?

The world knew of the birth of Jesus over 700 years before the great event happened, as the prophets of old had foretold how He should come; yet when He did come in so humble a form, the people could not realize the great truth. Just think, my dear friends, almost the poorest child on earth has had a more exalted birth than Jesus, our Saviour, yet amid all the poverty and gloom of the cattle stable were unseen beauties. Angels were hovering around the manger, and, too, what means the visit of the wise men from the Far East, who lay their richest gifts before the babe, or the lowly shepherd's of Judah's plains offering up their prayers of thanksgiving? Hark! 'tis a joyful message to sinful man—Christ, the Saviour of the world is born. The angel choir had proclaimed it to the shepherds as they watched their sheep by night on the plains of old Judea, and a star had guided the three wise men from the East to the little town of Bethlehem. Can you think, dear Juniors, how that message from heaven must have sounded when the angels sang: "Unto you is born this day in the city of David a Saviour which is Christ, the Lord;" also, "Peace on earth, good will toward men"?

While we cannot see Jesus in bodily form as did the Jews, with whom our Saviour lived thirty-three years, yet the glad message, the Holy Bible, tells us all about our dear Friend, how we must love Him, and how He is waiting in heaven to welcome us. He has gone before to prepare a place for us, but we must serve and obey Him. Jesus is a universal friend, that is, He loves everybody and everything. There is not a man, woman, boy or girl that has not tasted of His love. Yes, even the flowers of the field, the animals and the birds of the air, show forth His goodness. We may pass by a tiny violet by the wayside and fail to see its beauty, but to Jesus it is a specimen of rare value. In our daily life we often fail to notice the needs and desires of our brothers, sisters and companions. We grow selfish because this busy world demands so much of our time, but what is our reward? How much better if we would take a little time to think of Jesus, and shed forth some love into saddened hearts. Did you ever think, dear Juniors, how much joy a smile or kind word can give a lonely soul? As you go from your home to the schoolroom a happy goodby to mother, and a cheery greeting to your teacher and companions make many happy hearts, even if just for a day. This was the spirit of the Christ child, whose birthday we will celebrate. Here I am reminded of a few words which mean so much to me, and I know they will to you all:

"If we let no glory down
Any darkened life to crown,
If our grace and gladness have no ministry for pain,
We have lived our life in vain."

Let us, therefore, as workers for our blessed Saviour, make this Christmastide the most joyful event in our lives, by sending happiness into someone's life.

That you may have a truly happy Christmas, and that you may always love the Christ child of whom I have told you, is my earnest prayer.

Luther League of New Jersey

Tenth Convention, Jersey City, November 7, 1905

THE tenth convention of the Luther League of New Jersey, which was also one of the most successful meetings of that body, was held in the Church of the Holy Trinity, Jersey City, on Election Day, November 7.

The New Jersey League as now constituted was formed out of the Luther League of Northern New Jersey, at Asbury Park, September 2, 1895, and consequently this year completed ten years of its existence. The former Northern New Jersey League was formally disbanded on November 21, 1895.

The opening exercises Tuesday were conducted by the president, the Rev. Chas. T. McDaniel, of Hoboken. The address of welcome was made by the Rev. E. E. Neudewitz, pastor of Holy Trinity Church. President McDaniel responded.

Miss Augusta Neubeck, of Elizabeth, chairman of the credential committee, presented the roll of delegates. Twenty-four delegates and four alternates, representing ten societies, at Asbury Park, Elizabeth, Hoboken, Jersey City, Newark, Perth Amboy and Kenilworth; three former presidents—L. van Gilluwe, T. Clem. Beck, Rev. F. C. Krapf—who have the full privileges of delegates, besides President Wm. C. Stover, Esq., of Philadelphia, Pa., of the Luther League of America; Henry D. Brandes and D. W. P. Meyerholz, the fraternal delegates from the New York State League, and many pastors and other visitors were in attendance.

The report of President McDaniel presented a full and clear *résumé* of his work during the past year in the visitation of societies and holding of rallies. Reference was made to the new features of organization in the office of statistical secretary and in the press and printing committees. The distinction between the dues and the per capita assessment for president's expenses in visitations was clearly brought out, and prompt payment of both was asked for. More effective committee work in the local and State Leagues was urged, as was also greater interest and activity in extension work. It recommended the printing of the amendments in the constitution, the adoption of some definite and regular way of supporting the General Secretary's salary fund, and the consideration of the question, "Shall district Leagues be formed?" The suggestions and recommendations, except in the last case, were acted upon favorably by the convention. The report of the treasurer, Miss Elise Schultz, of Jersey City, showed a favorable condition of the finances. Same was referred to an auditing committee and found correct.

The executive committee's report, presented by the chairman, was a statement of the work accomplished during the past year, and in the preparation of the program. The Rev. E. J. Keuling, of Perth Amboy, chairman, reported the work of the extension committee, and recommended the securing of official blanks for application to membership and that a more determined extension campaign be carried on among the societies along the Delaware River. These recommendations were adopted. Miss Augusta Neubeck, chairman of the credential committee, offered a further report and recommended the reception into membership of the Mission Society of Upsala College, Kenilworth (formerly New Orange) and of the Luther League of the Church of Our Saviour, Jersey City, Rev. E. W. Fulper, pastor. Both societies were received. Reports were also received from the printing and the press committees, T. Clem. Beck, of Elizabeth, reporting for the former. Selection of delegates to the Luther League of America was referred to the president after consultation with the executive committee.

A letter was read from the General Secretary of the Luther League of America, the Rev. L. M. Kuhns, of Omaha, Neb., expressing his greetings and well wishes, and urging the use of printed copies of the historical sketch prepared for this convention in extension work. This suggestion will be followed by the extension committee if found advisable. A telegram expressing best wishes for success in the work was sent to Rev. Kuhns.

Messrs. Henry D. Brandes and D. W. P. Meyerholz, presidents respectively of the New York City and Brooklyn District Leagues, of New York, were in attendance. Mr. Brandes, the official fraternal delegate, presented the greetings of the New York State League.

In the afternoon session the reports of societies were made in a Round Table, presided over by the Rev. John E. Heindel, of Greenville. It was a discussion of aims, plans, methods and results. The model study of the

League topic, "The Luther League as an Educating Agency," was in charge of the Rev. Mr. Krapf, of Elizabeth, as leader.

The election of officers resulted as follows: President, the Rev. F. C. Krapf, of Elizabeth; first vice-president, Adolph A. Wilfrid, of Upsala College, Kenilworth; second vice-president, D. Woods, Jersey City; third vice-president, Miss Elizabeth Wickenhoefer, Newark; recording secretary, Miss Stella Coble, Asbury Park; corresponding secretary, Edward J. Peterson, Perth Amboy; treasurer, Edward Bartels, Elizabeth. The statistical secretary, by appointment, is Miss Lena Block, Newark.

The following committees were appointed by the president:

Executive committee—Rev. Chas. T. McDaniel, chairman, 204 Tenth street, Hoboken; Rev. E. E. Neudewitz, 162 Mercer street, Jersey City; Louis van Gilluwe, Ocean Grove; Mrs. Fred. Coleman, 11 Fulton avenue, Jersey City; Miss Ottilie Kiesele, 29 Osborne Terrace, Newark.

Extension committee—Rev. John E. Heindel, chairman, 39 Warner avenue, Jersey City; Rev. E. J. Keuling, Perth Amboy; T. Clem. Beck, Elizabeth; Paul L. Meyer, Jersey City; C. O. Thunberg, Kenilworth.

Credential committee—Miss Augusta Neubeck, chairman, 46 De Hart place, Elizabeth; Paul Baily, Atlantic City; Nils E. Grill, Passaic; Henry Cooper, Saddle River; Miss Bertha F. Wagner, Trenton.

The evening session began at 8 o'clock. Pastor E. E. Neudewitz, of Holy Trinity Church, Jersey City, and the Rev. E. J. Keuling conducted the services, the vested choir of the church assisting. Addresses were delivered by William C. Stoever, Esq., of Philadelphia, President of the National League, on "Service; How Developed," and by the Rev. L. H. Beck, Ph.D., president of Upsala College, Kenilworth, on "Enlarged Responsibility." Louis van Gilluwe, of Ocean Grove, the first president of the New Jersey League, read an "Historical Sketch of the Luther League of New Jersey."

The next convention will be held on Election Day, November 6, 1906, in the German Lutheran Church, of Elizabeth, Rev. C. G. Fischer, pastor, by invitation of the Young People's Union of that church.

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The Secretary in Kansas

WHEN the Luther League of America was organized ten years ago, one of the four States joining in a call for a National Luther League Convention was Kansas. New interest has recently been awakened in this State. It was the privilege of the General Secretary to visit a number of excellent young people's societies in different parts of Kansas this fall.

At Emporia, where there is a beautiful stone church, we have a good League. A Sunday was spent here with Rev. H. Zimmerman, whose name stands at the head of the list of Kansas joining in the call for a National Luther League. Emporia is the seat of the State Normal School. Notwithstanding the inclement weather, a good meeting was held at Peabody. After the meeting a conference was held with the workers. It is probable this society will conduct a reading course this winter.

At Lindsboro we had an opportunity to see something of Bethany College, meet some of the professors, and enjoy a short visit with President Pihlblad. A stop was made at Salina. The pastor and his wife were making preparations for their wedding anniversary. Of course, the Secretary extended his congratulations. The handsome brick church here had an interest to us, for as a Sunday School boy he had helped to put some bricks into the building of this church. Salina is quite a railroad centre, and here the Union Pacific is putting in extensive improvements. Lawrence was the next place visited. Here is located the State University. It occupies a magnificent site, and a splendid group of buildings crown the commanding elevation. The Haskel Indian School is also located at Lawrence. A wideawake League was found here. Two services were held. Lawrence was a point of interest to us, because my father, the late Rev. Henry W. Kuhns, D.D., Omaha, was here on one of his pioneer missionary trips at the time that Quantrell made his raid during the troubled days of the war, and narrowly escaped with his life. His fine mission pony, "Katie," carried him safely through on

one of the hardest horseback rides he ever made on behalf of Lutheranism in the early days of the West. So much for history.

At Topeka a rally was held, the Swedish and English Lutheran Churches uniting. The music was excellent. Both pastors are deeply interested in the work, and the outlook is promising. To some of the older readers of THE REVIEW it may be of interest to know that this capital city is the home of the veteran missionary, Rev. Josiah B. McAfee, now in his three score and ten years. Though living in retirement and indisposed, he was young enough and interested enough to attend the Luther League rally and remain to the end of the long program. A Sunday was spent in Kansas City. The Secretary occupied the pulpit of the First Church in the morning. After the service a conference was held with the officers and members of the Luther League, at the request of the pastor, Rev. J. A. M. Ziegler, D.D., well known to the Luther Leaguers as the host of the National Convention in 1900 at Cincinnati. At night a rally, participated in by three churches, was held in the Children's Memorial Church. We attended the meeting of the League of this church. It is just beginning its work. But what we saw and the willing disposition to lend a hand to the work on the part of those present gave promise of future enthusiastic work and usefulness.

This revival of interest in the Luther League work in Kansas is full of encouragement. Just let the Secretary throw out this hint in closing: For permanent and continuous work the foundations must be truly and rightly laid. LUTHER M. KUHNS.

The Gift—Christmas Greeting

From the General Secretary

OUT of the dim light in the dawn of human history came the wonderful promise of God to the ages. It bore the genuine mark of a divine gift—the voluntary offer of infinite love. For its fulfilment prophecy waited long until in the fullness of time God gave unto men a kinsman Redeemer, whose life of unquestioned sinlessness, unostentatious humility and perfect obedience inspired immortal hope, engendered deathless faith, and enkindled unquenchable love in human hearts for a Saviour revealing a glory as of the only begotten of the Father full of grace and truth. The voluntary prompting of this gift of grace remains a mystery. But just as His is The Name, His is also The Gift unspeakable. Here lies the blessing that in His name and for His sake at Christmas, by the power of His own example, we learn to give that it may not be to us a time for expecting and of receiving, but that we may experience some of the real joy of making the Lord's poor happy. The only compensation for the gift that has enriched us is our love. May not Christian people, and especially our Luther Leaguers, learn the Christlikeness of enriching others, who are of the least of His children, it may be, by denying self. The compensating altruism of Christmas cannot come from a positive philosophy, but from the wellsprings of the Gospel—"Unto you is born this day a Saviour, which is Christ the Lord." This human side of The Gift should make us more generous and of tenderer sympathy toward our fellows, whose riches are the faith once delivered unto the saints. May it not be, too, that at this festival season the strangers within our gates may have some special claim on us. In a beautiful home in the Northwest one of our young men, a member of the Luther League, just about starting on his first trip as a salesman, and who expected to be away from his home until some time after Christmas, held up before me the cover picture of the Thanksgiving number of an illustrated weekly. He said: "Isn't that fine!" It was the tramp's dinner. But the young man felt soon he would be traveling, and alone among strangers. He felt the breaking of home ties. Incongruous as was the picture in its relation to him, the cover picture of the paper strangely appealed to him. Certainly in many of our parishes, beside the poor will be found the stranger, maybe of our own household of faith. This is a simple fact, but it is full of suggestiveness. With the Christlike spirit it is more blessed to give than to receive. This Christmas joy and gladness may be yours. If it is, may its blessing enrich you abundantly.

Luther League Topics

2d Sunday in Epiphany. Jan. 14, 1906.

John's Baptism Versus Christian Baptism

(Acts 19:1-7.)

Doctrinal Topic Reviewed by Rev. C. Armand Miller, D.D.

Questions to be answered in brief papers: Why is it important to have a right understanding of the doctrine of Baptism? What was the nature of John's Baptism? What are the characteristics of Christian Baptism? Contrast the points of difference between the two Baptisms.

Lessons for our own lives: *Let us be thankful that we have the Baptism of Christ.* Because it brings us into the very centre of the Kingdom of God, into Christ Himself, and through Him into communion with the Father, the Son and the Holy Ghost. On the contrary, as Luther says, John's Baptism was only "the vestibule of Christian Baptism." But we, in Christ's Baptism, have entered into the very Holy of Holies of the temple itself. The difference between the two Baptisms is like the difference between John and Christ. The one baptized into the faith of a Christ who was yet to come. Those who performed Christian Baptism do so, on the contrary, into the fellowship of a Christ who has come. John's Baptism was a "washing unto repentance," Christ's is a "washing of regeneration." The first is partial, imperfect, temporary; the second is complete, perfect, permanent. John himself gave expression to such a distinction when he said: "I, indeed, baptize you with water. * * * He shall baptize you with the Holy Ghost." In Christian baptism we have the very provision of Christ Himself for the incorporation of the believer into the Body of Christ, the Church on earth, and for his entrance into the mystical union with the Triune God. In it the Holy Spirit, the "Spirit of Christ," begins His blessed work in us, and through the perpetual efficacy of Baptism completes that work of grace unto the day of Christ. It lacks nothing of perfect adaptation to its purpose in the will of God. It is not introductory to something else that is to follow and to complete it. It belongs to the dispensation which is to endure so long as there are sinners to be saved, so long as men are to remain apart from the visible presence of their Lord. In it is included all that pertains to our needs during this state of waiting for our Lord's return, for it brings "forgiveness of sins, life and salvation." Even though John was greater than all that had preceded him, yet the least in the kingdom of heaven, after the full revelation of Christ, is greater than he. There is nothing that we, baptized into Christ, have to wait for. How shall we meet the inquisition into our use of such opportunity and privilege as have been granted to us?

3d Sunday in Epiphany. Jan. 21, 1906.

The Parish Deaconess

(Romans 16:1-6.)

Missionary Topic—Excerpts from "The Office of the Deaconesses," by Rev. G. U. Wenner, D.D.

It is conceded that there are certain kinds of work in the Church which women can do better than men. Among them is the care of the sick and the education of children. There are many other spheres of activity in the Church in which the deaconess has proved her usefulness, but most of her work may be included under these two heads. At the same time we must bear in mind that the deaconess is not primarily either a teacher or a nurse. In both of these offices others might take her place and fill it as well as she can. A deaconess is a minister of the Church, called upon to exercise her special gift of teaching, nursing or whatever else it may be in the service of the Church, for the purpose of extending the kingdom of the Lord Jesus Christ. Her teaching, nursing, etc., are important, but they are not the end, they are only the means to the end. It is this view of her office that differentiates her work from all secular activities resembling hers in many external particulars. It is this that gives to her service its distinctive peculiarity, and that makes it worthy of special attention as a mode of Christian effort, and a means of preaching the Gospel.

The rapid growth of cities, the condition of the sick and the poor in cities and towns, the alienation of large masses from the Church, the religious destitution of the young, the influence of heathen sentiments and worldly lives, the moral degradation of vast masses of people who are not reached by the ordinary means of grace—these are the conditions

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 31 by Lutmer League Review, Box 876, New York, N. Y.

which require a vast enlargement of the Church's agencies in reaching the world.

There are two ways in which a Church may produce an impression on the community and fulfill the object of its existence. One is by preaching the Gospel, the other is by living the Gospel. Thus Christ not only preached, but he went about doing good. Certainly in a true church life these two methods are inseparable. But it is an important practical question to find the organs with which the congregation may stand in living, practical touch with the community. The preacher cannot and ought not to serve tables. Neither can he nor should he be expected to fulfill all the offices of love and service that must arise in any church that is alive to its responsibilities and opportunities. Among the members it is not always easy to find those who have the necessary time or ability. The deaconess supplies the missing link. She seeks out and visits the poor of the congregation. These ought to be now as they were from the beginning, counted among the Church's treasures. A clear eye and a helping hand at the opportune time might save many a family from falling and becoming a permanent burden on the community. She visits the sick of the parish. Her special training enables her to administer the medicine, to prepare the right kind of food, and in many ways to supplement the work of the physician. She smooths the pillow and couch of the sufferer, washes the children, and brings order out of the confusion of a neglected household. When she goes away she has left behind her some of the atmosphere and peace of heaven. There are times, too, when constant attendance may be required in some family where long continued or critical sickness makes it impossible for the members of the family themselves to care for the ailing one. Such conditions indicate the field. But where is the congregation in all the land that would not derive great benefit from the service of one or more of its members properly trained and set apart for the performance of these duties?

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4th Sunday in Epiphany. Jan. 28, 1906.

St. Ansgar, the Apostle of the North

Isaiah 43:1-7.

Historical Topic Reviewed by Rev. Adolf Hult.

It had been the plan of that marvelous man, Emperor Charlemagne (814), next to Luther the greatest figure in Germanic history, to christianize the far north of Europe. Death ended his epoch making career before the plan could be carried into effect. Charlemagne's blood baptism of war had introduced the Baptism of the Spirit among the Saxons. Not so was Sweden first to know the power of the gospel. From the seclusion of a pious, culture loving Benedictine cloister of the ninth century, in Corbie, France, a lonely monk, Ansgar by name, went forth with the tale of "the white Christ," as those vikings of Thule afterward called the Saviour, because of the white surplices of His chanting priests.

Ansgar's birthplace was in Picardie, France. On 8th September, 801, his pious mother gave birth to this child (Aasgejr, Osgejr, Anskar, Ansgar, same as Oskar, and means "God's spear"). Too much given to play in boyhood, a vision he had so impressed his sensitive soul that he turned to a life of prayer and meditation. Delivered over to the cloister school of Corbie, he became monk before he was fourteen. Corbie was renowned for piety, discipline and scholarship.

A new vision later wakened the yearning to missionate the heathen. "Go," said the Lord, "and thou shalt return to me with the crown of the martyr." But first Ansgar was sent to the German cloister Korvey (in Westphalia), founded by old Corbie in 822, where he was appointed monastery preacher.

As King Harald of Denmark, baptized 826, visited Emperor Louis, the latter, who had witnessed his christening, sought proper missionaries for Denmark. Ansgar volunteered, and his friend, the monk Autbert, pleaded for the privilege to join him. To Denmark they came. But Autbert died, and so Ansgar returned to Corbie.

Probably in the fall of 829 there came emissaries from Sweden to Louis, asking for Christian missionaries. Noteworthy that the request comes from the heathen people itself! Willingly Ansgar responded, and set out for Sweden, accompanied by Witmar, and well equipped with provisions and some forty books. But vikings attacked and plundered their vessel, so that, stripped, they wandered on through the forests until Birka was reached. King Björn kindly welcomed them, gave freedom to preach and built a chapel.

831 Ansgar returned to the Emperor to report on his work, was then made Archbishop of all the "North," for the new diocese of Hamburg. Gautbert was made Bishop of Sweden, where Christianity began to spread.

Of a sudden vikings swooped down on and destroyed Hamburg, Ansgar escaping only with his mantle in the year 845. Years of labor lay in ruins. What anguish to the noble heart of Ansgar; what a picture of the trials that still test the Christian laborer! A rich widow in Bremen kindly gave him an estate in Bremen, where he founded a cloister. A new trial: Persecution broke out in Sweden. Gautbert fled. Nithara, his fellow worker, was slain, the first martyr of the gospel in Sweden, a link in the golden chain of blood witnesses, from Abel in the Old Testament, from Stephen in the New, with countless myriads still to be added before Christ cometh to adorn himself with the sufferings of his faithful ones.

For seven years Sweden saw no priest. Ansgar grieved, especially for the sake of the pious governor, Hergeir, in Birka, a name to be mentioned by the side of Ansgar's, a saintly name, not canonized by Rome, but by the great Bishop of the Church.

Just before Hergeir died the hermit Ardgar, sent by Ansgar, came to Birka. His activity prospered. The first Christian woman to be remembered by the chronicler and biographer, the Archbishop Rimbert, Ansgar's dear friend and afterward his successor, is the widow Fridborg, noteworthy for glorious steadfastness.

Though Denmark was under Ansgar's care, he is peculiarly the apostle of Sweden. From 848-850 (Hauck; Moeller from 852) Ansgar again visited Sweden, along with Erimbert, Gautbert's nephew (Moeller), whom he left in charge. They arrived opportunely, for the mission was in a tragical crisis, a heathen reaction having set in. But Ansgar's faith, nobility, patient wisdom, conquered, and full religious freedom was gained for Christians.

Perhaps no heathen people ever had so deep and spiritual a religion as the people of the ancient North. Their myths are truly profound, and have in them elements that marvelously incline toward the unspeakable message of the Word. They may be grotesque partly, but do not so deeply wound the fine religious receptivity of the soul as the elegant, but carnal and worldly myths of Greece. Amid the surroundings of the mystical, longing North, where the soul has caught a strange, well nigh sad tone of yearning from Nature's bosom, the missions prospered in a spiritual manner; not rapidly, however, for it took three hundred years to christianize Sweden, since not the sword, but the quiet preaching and worship seated the Church in the hearts of the people. Ansgar's evangelical mission principle worked slowly, but blessedly. No bloodshed, no sly diplomacy, no intrigue made way for it, but the message alone.

Ansgar returned to Bremen. Bowed with constant weakness, he became only sixty-three years old. On 3rd of February, 865, he passed away, repeating again and again: "Into Thy hands, Lord, I commend my spirit." Pope Nicholas I canonized him. Quite unnecessary, O "Vicar of Christ"!

His habits of life were simple. The poor and captives were his dear friends. He had built a hospital in Bremen for sick and strangers. There was a strong practical bent to his nature. Singing was a favorite enjoyment of his, and he encourages ecclesiastical music. A meditative, mystical spirit, he often had visions. "Such who wished to glorify him as a miracle worker he turned back with the words: The greatest miracle would be, if God would make of him a truly pious man." Humility, the abiding secret of truly great souls, crowned his life. What a man of experience this pioneering apostle must have been!

O youth of the Church, these are thy worthy ideals, the consecrated personalities, whose ministering, chronicled or no, has builded for the ages of ages!

Daily Bible Readings.

Dec. 17. III. Advent—Jude 3-4.
Monday—Deuteronomy 18:15-19.
Tuesday—Numbers 24:15-17.
Wednesday—Psalm 72:1-15.
Thursday—Isaiah 9:1-7.
Friday—Jeremiah 23:5-8.
Saturday—Malachi 3:1-4.

Dec. 24. IV. Advent—Luke 2:7.
Christmas—Luke 2:8-14.
Second Christmas—Luke 2:15-20.
Wednesday—Matthew 1:1-17.
Thursday—Matthew 1:18-25.
Friday—Isaiah 40:6-11.
Saturday—Psalm 103:1-22.

Dec. 31. Sunday After Christmas—Psalm 90:9-17.
New Year—Luke 2:21.
Tuesday—Isaiah 52:1-15.
Wednesday—Luke 4:16-21.
Thursday—Matthew 25:31-46.
Friday—Acts 20:17-38.
Epiphany—Isaiah 60:1-6.

Jan. 7. I Epiphany—II Timothy 4:9-18.
Monday—Isaiah 40:1-8.
Tuesday—Malachi 3:1-6.
Wednesday—Matthew 3:1-17.
Thursday—John 3:22-30.
Friday—John 3:31; 4:3.
Saturday—Romans 6:1-11.

Jan. 14. II Epiphany—Acts 19:1-7.
Monday—Genesis 2:18-25.
Tuesday—Ruth 1:1-22.
Wednesday—Psalm 45:1-17.
Thursday—Matthew 27:55-56.
Friday—Acts 16:14-15.
Saturday—I Timothy 2:9-15.

The Christmas Juniors

Department in care of C. Elvin Haupt, D.D., Lancaster, Pa.

Merry Christmas, dear Juniors!
Tall and small;
Coming after the Seniors,
Each, and all.

What will you have given to others in memory of the Christ child? May it be something which shows that self denial, love and interest in others dwells in your heart.

The gift of Christ to the world is the highest possible, for in Him God bestowed on us *perfection*. By giving Himself, His *perfection* becomes our own.

Among all the anniversaries of the year, none is like Christmas. Others have their charms. But the Birthday of our King and Saviour is far more than other days to us. It is our starting point. Everything seems to begin anew in the arrival of Christ. The work of education, the building of the house of God, the writings of the New Testimony in Jesus and His love, the spread of those writings, the charity they inspire, the interest in the moral elevation of womanhood and childhood; all slavery put away; and the orphan, the helpless and the aged considered; are some of the infinite number of rays that run out over the entire world from the *fact* that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The Juniors ought to have a fine festivity of some right sort during the holiday week.

The old year passes, the New Year is advancing to support the march of progress. It will soon be upon us. What shall we do with its days? Each is a cup. How we shall fill it is left for us to answer, day by day.

"Therefore, now redeem the time,
Just the present time is thine;
For the past has taken flight,
And the future's yet as night."

—B. F. Schillinger.

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The Legend of the Chrismas Tree

The most beautiful of the many legends of the Christmas tree is that told by Dr. Henry Van Dyke in Scribner's Magazine, some years ago. The story is that Winifred, an English prince, left Wessex with a train of followers to take the gospel to his heathen kinsmen in Thuringia and Hesse. On Christmas Eve they came upon the people whom they sought gathered around the Oak of Giesman, sacred to Thor, while old Hunrad, priest of Thor, proclaimed the night to be the "death night of the sun god, Baldur the Beautiful. Thor was angry with his people and demanded the most precious thing in the kingdom as a sacrifice, to stay the calamities which otherwise must come." The people bowed in trembling acquiescence while the priest chose Asulf, the eldest son of Duke Alvold, and the darling of the people. The boy consented, and, armed like a warrior, knelt before the great stone altar to receive the fatal stroke. Old Hunrad's hammer was raised, when Winifred from behind turned the blow with his staff, and the great axe fell on the stone altar, shattering it, but leaving the boy untouched. Then Winifred preached Christ to the astonished crowd, and proclaimed the birth night of the Saviour, "fairer than Baldur, kinder than Freya the Good, greater than Odin the Wise." When the crowd was quieted, and still wondering at his words, he hewed down the blood tree of Thor. Behind it, unharmed by the ruin, stood a young fir, pointing to the stars.

The old priest raged, but the people, seeing their god was powerless, listened as Winifred spoke again, pointing to the fir. "This little tree shall be your holy tree tonight. Its wood is the wood of peace, for your homes are built of fir. It is the type of everlasting life, for its leaves are ever green, and see, its finger points to heaven. Let this be called the tree of the Christ child. Gather about it in your homes, not in the wild forest. There it will shelter no deeds of blood, but loving gifts and rites of kindness."

They took it home, and in the great hall of Duke Alvold's dwelling Winifred told the story of Bethlehem and the angels' song. All listened, charmed to stillness; but the boy Asulf, on his mother's knee, put his lips to her ear and whispered, "Mother, listen now, for I hear those angels singing again behind the tree." And some say that it was true; others that it was Prince Gregor with his companions at the lower end of the hall, softly chanting their christmas hymn, "Glory to God in the highest, and on earth peace, good will toward men"

So runs the most beautiful of the legends of the Christmas tree; and whether historical or not, it gives new meaning to the trees which decorate our homes at Christmas time.

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Editorial

Holy Jesus, in Thy brightness,
To the Gentile world displayed;
With the Father and the Spirit,
Endless praise to Thee be paid.

An English lady very much interested in missionary work defined a missionary as "God's man, in God's place, doing God's work, in God's way, and for God's glory." Ought we not to be reminded that if we carry out faithfully our Confirmation vow we must come up to the full measure of this definition, and we must be ready to do any work, anywhere, at any time, as God directs us. Would that there were more consecration, and that we felt it to be our duty to do everything we can according to the ability which God has given us.

The celebration of the two hundredth anniversary of the sailing of the first missionaries to India should be an incentive to greater work for missions, both at home and abroad. It is said that a true *home* mission is enthusiastic in the *foreign* work, and therefore it should be our aim, by service and by gift, to advance the cause of home missions. The months of October and November have been devoted to offerings in this direction, and if we have not done our full duty, as it is "never too late to mend," we should at once give as God hath given to us.

Well do we remember the sight of the Prince of Wales, son of the great Queen Victoria, now King Edward of England, which we had as a boy. It made an impression, this view of royalty. But we are looking for the coming of a King, the greatest of all Kings, the Lord of Lords, whose subjects we are. We rejoice that we are of His kingdom, and yet how weak we are in His service. He has told us to "occupy till I come"; are we trying to do His bidding?

Great is our rejoicing at the Christmas season. We are preparing gifts for our friends and members of our own families, to make them joyful and to remind them of our love. But there are those of God's household who are in sorrow and in poverty, afflicted and tried, to whom our attention and gifts would be a blessing and comfort. "Inasmuch as ye have done it unto one of the least of these my brethren," says the Master, "ye have done it unto me."

"Joy to the world, the Lord is come."

This is the blessed Christmas message. It ought to mean very much to those who are in the service of Christ. It brings before us again the Christian duty and privilege of happiness. We ought to be happy on principle. We ought to rejoice in the Lord alway. There is a holy compulsion about this. God gives us the command to rejoice, the reason why and the power to do it, and He expects us to be happy and full of joy. Whatever our outward

condition, this is God's Christmas message to every one of us: "Behold, I bring you good tidings of great joy." Let us make this Christmastide full of that joy and happiness and good cheer for ourselves and for others. Oh, let us, as Christian workers, be happy, yes, very happy, in Christ.

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It is a pleasure to note that the Christmas programs used in our Lutheran Sunday Schools are full of Christ, and not the nonsense and sacrilege of Santa Claus. What an uplift and inspiration one draws from one of these beautiful Christmas services in which the dear children sing the praises of the blessed Christ child. We trust that wherever League members can speak a word and exert an influence for the truly Christian program for the Christmas festival they will do so.

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The League can exert a blessed influence in another direction. We lately received an invitation to an entertainment to raise the money for the Christmas expenses of the Sunday School. The entertainment consisted of a *three act comedy,* given in the Sunday School room by the Luther League. From another church we received an invitation to a *vaudeville show* given by the young people for the same purpose. These were both Lutheran churches. Surely these things ought not to be. What an opportunity, then, for our earnest and sincere League members to exert a Christianizing influence in showing the young people a better way.

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Our League work must necessarily be educational, and as we help our pastors in instilling into the minds of the young people the right conception of Christian church work we will be doing a work which will have a far reaching influence upon the future history of our beloved Lutheran Church.

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Blessed and happy the pastor who is surrounded and assisted by laymen who love the Church and her work, and who feel a personal interest and responsibility in the spread of Christ's kingdom. With devout, prayerful and earnest men, young and old, to co-operate with him how he can deepen and broaden the spiritual life in his congregation and make that congregation a power in the building up of the Church of Christ and the bringing in of the Kingdom. Wanted, today, more laymen filled with the love for souls, laymen who realize profoundly that the only thing worth living for is the Kingdom of Jesus Christ. When our Leagues develop and train up such laymen, then are they doing their very best work—when they train up young people who are soul winners, and not when they cater to the "vaudeville and three act comedy" style of workers.

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With the blessed Christmastide before us, let us remember that Christ came to save the world and not to amuse it; and that if we would know the full joy of the Christmas Gospel in our hearts we must learn to say with the Christ: "Wist ye not that I must be about my Father's business. My meat is to do the will of Him who sent me." There is no joy like the joy of thus following in the Master's footsteps.

—❦—

Worship everywhere and always is sacred to God. But the limitations of earthly life and our human conditions give a special use to sacred seasons. Purged of superstition, but filled with faith and the spirit of New Testament freedom, the Apostolic Church in general followed Jewish usage. Seasons and festivals came into use in the Christian Church. Without commandment in either the decalogue, or Apostolic writings for their observance, the helpful utility of annual festivals and special seasons was early recognized and turned to valuable service by the Church. This fell in with the practice of Christ himself, who observed the Jewish festivals. His followers since His day have derived benefit from the seasons and festivals of the Christian Church year.

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The Advent season begins the Church year. Since the sixth century the period of the year immediately preceding Christmas was observed

as "the Advent." In the Western Church this season commenced on the fourth Sunday before Christmas. Hence, the first Advent Sunday, the day beginning the Church year, is always the Sunday nearest, whether before or after, November 30. In the Greek Church this season comprises six Sundays and also a fast of forty days. In the Eastern Church, Advent begins November 14. The main idea in Advent is preparation for the coming of Christ. There is a natural appropriateness in beginning the church year with preparation for the coming of Christ, who was to be the Saviour of men. For the celebration of such a gift we need suitable preparation.

Strange as it may seem, the first mention of Christmas observance occurs about 360, or the fourth century after the birth of Christ. From the first, however, December 25 was commonly regarded as the day of Christ's birth, and this not on account of, but despite the heathen remembrance of the Golden Age, the day when children received presents, and the Feast of the Winter Solstice, covering the dates from the 17th to the 25th of December. This festival of joy and gladness has now become fixed in the hearts and minds of men. It finds a responsive chord in the hearts of young and old alike. Why not? The repetition of the words "Unto you is born this day a Saviour" should make clearer the meaning and deeper the impression of what the incomparable gift of Christ is to us. It is Christmas that brings this thought home to each one of us individually.

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A Christmas Legend

(*Continued from page 8.*)

To the erring he showed Jesus, who "shall save His people from their sins;" to the tempted he spoke of One, "tempted in all points like as we are, yet without sin;" to men at strife with each other he taught also lessons of the "Prince of Peace"; and before those who "sat in darkness," he held up Him who is the "Light of the World."

All that one man might do to help the world he did; and, as the voices of those whom he influenced ascended in praise, new chords went throbbing through the divine harmony which the angels started when they sang, "Glory to God in the highest, and on earth peace, good will toward men."

The lesson of Christmas, O, learn it,
If Wisdom's rich treasure you prize.
'Tis taught by a babe in a manger,
Go kneel at his feet and be wise.

The story of Christmas, O tell it,
That its power and sweetness may win
Lost souls to believe in the Saviour,
Who came to redeem them from sin.

The spirit of Christmas, O seek it,
'Tis love, and its fullness to know
Will crown all the year with a glory,
That nothing on earth could bestow.

Publishers' Column

Attention is directed to our new Calendar and Yearly List of Topics, with outlines of the lessons for the entire year. See announcement on page 5.

Why not present to your friends a Luther League badge as a souvenir of the most blessed Christmas Gift? Its white rose with its star-like form and its purity of color reminds one of the star that led the Gentiles to the presence of the King.

Blessed indeed is that heart which can hide behind the cross of its Redeemer, and nestle close in the midst of His purity, truth, power, wisdom and love!

THE LUTHER LEAGUE REVIEW is one of the neatest and very best gifts, for the money, that you can bestow or receive. It is a thoughtful present.

Pennsylvania Railroad Company will Issue Clerical Orders for 1906.

Pursuant to its usual custom, the Pennsylvania Railroad Company will issue clerical orders for the year 1906 to ordained clergymen having regular charge as settled pastors of churches located on or near its lines. Clergymen desiring such orders should make individual application for same on blanks furnished by the Company and which can now be obtained from the Ticket Agents. Applications should be sent to the General Office of the Company as soon as possible, in no case later than December 15, so that orders may be mailed by December 30, to all clergymen entitled to receive them.

Our Churches and Institutions

In Some of Our Large Cities

New York

—The fortieth anniversary of the founding of the Gustavus Adolphus Church, Rev. Mauritz Stolpe, D. D., pastor, was celebrated on November 16 to 20. The principal festival was held in the evening of the 17th, at which the address was by Rev. Dr. C. E. Lindberg, of the Theological Seminary, Rock Island, Ill. Other speakers at various times were Rev. Drs. M. C. Ranseen and G. F. Krotel, Revs. F. Jacobson, Ph. D.; J. E. Lorimer, C. P. Edlund, N. W. Swenson, A. B. Lilja, G. Nelsenius and E. A. Zetterstrand.

—St. Peter's Church, Flushing, which began its existence in October, under the leadership of Rev. J. Howard Worth, was permanently organized as Holy Trinity Church, November 21, this name being taken out of respect to Holy Trinity Church, Manhattan. There are about 25 charter members in the new organization, and the outlook is encouraging.

—On Sunday evening, December 3, the Church of the Redeemer, No. 422 and 424 West Forty-fourth street, the Rev. W. Dallmann, pastor, celebrated its tenth anniversary. Sermons in German and English. The pastor, the Rev. Wm. Dallmann, has accepted a call to Milwaukee, where he will be pastor of Mt. Olivet congregation.

—A Missouri Mission congregation was organized recently at Brook avenue and 144th street, and Rev. Henry Pottsberg was installed as the pastor.

Philadelphia

—On Sunday evening, November 19, Rev. Paul D. Witman was installed pastor of Betheden Lutheran Church, Rev. H. C. Alleman delivering the charge to the pastor and Rev. S. D. Daugherty the charge to the congregation.

—St. Michael's Church, Germantown, Rev. S. A. Ziegenfuss, D. D., pastor, celebrated its 175th anniversary November 12 to 14. The chief service was held on Sunday morning, when Rev. Dr. F. A. Kaehler, of Buffalo, a former pastor, preached the sermon, and Rev. Dr. Jacobs and Rev. Dr. Spieker assisted in the service. A feature of the celebration was an effort on the part of the congregation to clear up the church's indebtedness.

—The Rev. H. F. Sieger, Spring City, Pa., has accepted the unanimous call of the Church of the Resurrection.

Chicago

—Amity Evangelical Lutheran Church is the name of a new General Synod congregation organized on the North Side, Sunday, November 12. It is at present cared for by the Rev. J. N. Lentz, the General Synod City Missionary.

Jersey City

—The Church of the Redeemer, Rev. John E. Heindel, pastor, consecrated on the morning of Reformation Day, October 29, a chapel which had been erected during the summer at a cost of $1,300. The chapel increases the seating capacity of the church from 325 to 475, which was needed by the growing congregation. This congregation was organized in 1898 by the present pastor, and has had a truly remarkable growth, having received into membership 568 persons in the seven years of work. And this work has been done by thoroughly conservative Lutheran methods. The Sunday School numbers 450. Two Luther Leagues are among the active agencies.

Toledo

—Trinity Church, Rev. J. G. Neiffer, D. D., pastor, has begun an effort to purchase a better site than the present and erect a new edifice, the congregation having outgrown the present one. At the Reformation Festival a vested choir of sixteen voices sang the service for the first time.

—Toledo is said to be the strongest Lutheran city, proportionately, between Philadelphia and Chicago. The Lutherans number as many as the three other strongest denominations put together. Much more could be done for English Lutheranism if there were the men and the means.

Pittsburg

—Rev. Dr. Smith, who for fourteen years has served Christ Church, preached his farewell sermon on November 26.

Rochester

—The Rev. W. E. Murray, who has been pastor of Grace Church since 1895, resigned on October 29 to accept a call to Mahone Bay, N. S.

Allegheny

—Dr. John G. Goettman, who died November 5, had been pastor of Trinity Church from 1863 to 1897. He was one of the organizers and leaders of the Pittsburg Synod (G. S.).

Minneapolis

—The Luther Hospital belonging to the Norwegian Synod is entirely too small for the demands that are made upon it. The property is to be sold, if possible, and another one secured in its stead. If this cannot be done, the present building is to be torn down and a new one erected to house 300 patients at one time.

Miscellaneous

—Six Lutheran churches in the Pennsylvania Ministerium have celebrated the 175th anniversary of their life within this year. They are: Trinity Church, Lancaster; Trinity Church, New Holland; Goshenhoppen Church, in Montgomery County; Christ Church, Jefferson; Emmanuel Church, Bricherville; St. Michael's, Germantown, Philadelphia.

—Judge Peter S. Grosscup writes in the December issue of the American Magazine a paper on the question, "Who Shall Own America?" which is being read widely, and which has received editorial comment from nearly 100 important American newspapers. The paper is a very clear and reasonable discussion of the whole question of corporate ownership of the industrial machinery, and concludes by suggesting a specific remedy for the abuses and weaknesses of such ownership. A peculiarly impressive paragraph points out the fatal weakness of the policy of Government ownership of all property, which policy, advanced and advocated by the Socialists, is meeting so much favor these days.

—Calvary Church, Chillicothe, Ohio, Rev

George H. Schnur, pastor, celebrated the "Bi-Centenary of Protestant Foreign Missions" on Wednesday evening, November 29, 1905, with appropriate musical and literary services.

—Rev. Anda, Western Field Secretary, opened a new mission in Madison, Wis., Sunday, November 19.

—A Swedish Lutheran Church was recently organized at Olympia, Wash.

—The committee appointed by the Iowa Conference to look around for a suitable location on which to erect a home for the aged has received an offer from the Swedish Lutheran congregation in Madrid, Ia. The location is a desirable one, about three-fourths of a mile from Madrid. The property can be purchased for $1,000, and the Swedish congregation, of which C. E. Benson is pastor, has already secured a subscription to that amount, providing the offer is accepted. Madrid is centrally located and has good railroad facilities.

—Mr. John H. Converse, president of the Baldwin Locomotive Works, Philadelphia, has given a check for $1,000 to found a scholarship at Roanoke College, Virginia, which is to be assigned to a young man intending to study for the Christian ministry.

—The Wisconsin pastors of the Ohio and German Iowa Synods have decided to hold a free conference for the purpose of discussing the question: "Are the differences between us of such a nature as to keep our churches apart?"

—The religious census of Berlin, Canada, taken recently, showed a population of 11,703. The Lutheran leads among the eighteen denominations, having 4,331 souls. The Roman Catholics number 2,478 souls.

—The number of Germans in the Russian Empire is now estimated at about 2,000,000.

—The people of the Duchy of Coburg intend to give young Duke Charles Edward a wedding present of a sum of money sufficient to restore the Luther Church in the old castle of Coburg, in which Luther lived and preached 375 years ago.

—In the State of California there are about 20,000 Swedes. About 15,000 of these say, when asked what faith they hold to, that they were born and brought up in the Lutheran Church.

—An exchange says: "Russia for the first time has a Lutheran general for her Minister of War, Baron Rediger, one of those Baltic noblemen who are always loyal to their ruler and whose hands are free from graft.

The Union Pacific "Gasoline Motor Car"

The Mechanical Department of the Union Pacific Railroad Company recently turned out at the Omaha shops a very complete gasoline motor car to take the place of steam locomotives on branch lines, where traffic is more or less intermittent, and also for high speed interurban work. This motor car shows a remarkable development of power.

After some little preliminary running about the shop yards, during which the car successfully hauled a heavy modern passenger coach weighing 90,000 pounds and also ran up a

sharp grade of 7.8 per cent., or about 400 feet to the mile, the car being stopped and started repeatedly on the grade, the car made several experimental trips which demonstrated that it ran very smoothly and noiselessly, and that no smell of gasoline or oil was to be noticed in the passenger end of the car; also that it could easily be handled by a crew of two men, a motorman and a conductor.

The design of the car is unique and entirely new; the aim being from the first to improve upon old established practices and conventional designs, and to introduce features more in keeping with twentieth century engineering methods.

The Church Beautiful

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburg, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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REV. CHAS. L. FRY.....Literature Secretary, 1920 North Seventh street, Philadelphia, Pa.
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All communications regarding membership, constitutions, etc., should be addressed to the General Secretary.

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Secretary, PROF. R. BOGSTAD....Moorehead, Minn.

NEW YORK.

New York City District

—The Luther League of New York city held a regular business session at St. James' Church on Tuesday evening, November 21. The recommendations of the State League adopted at the last convention were considered, and all that had not been anticipated were either adopted or adapted to local conditions. The most important of these was the recommendation for a District League press committee, and was, after some debate, adopted. The object in creating this committee is to circulate news of the League work, and especially to provide The Review with a competent and duly authorized correspondent in each League. A proposition emanated from the literature committee to make the Reading Circle a permanent feature of the District League work and publish in the League Calendar the schedule of meetings for

the year. This proposition will be considered at the next meeting in January. The executive committee was authorized to proceed with the plans for the annual dinner, to be held at the Hotel Vendome in the evening of January 29, 1906. Of the $70 guaranteed by the District League to the General Secretary's salary fund, $63 was reported paid and the balance ready for remittance.

—The Young People's Society of Christ Church, Rev. G. U. Wenner, D. D., pastor, elected the following officers on Monday, November 13: President, Mr. M. Wedell; vice-president, Mr. H. Schoerry, Jr.; secretary, Miss K. Hengst; treasurer, Miss E. Dahmer. After the business meeting a literary and musical program was presented and refreshments were served.

Brooklyn District

—The regular meeting of the Brooklyn District League was held in Holy Trinity Church, Rev. A. Steimle, pastor, on November 20. The meeting opened in the usual way, Rev. Emil Roth, pastor of Emanuel's Church, offering prayer. Mr. Wm. C. Stoever, President of the Luther League of America, addressed the meeting, speaking on "What the Young People Can Do for the Church." Features of the business session were Rev. C. Intemann's report of the State convention and remarks by Rev. S. G. Weiscotten, pastor of the Church of the Redeemer, the meeting closing with prayer by Rev. A. L. Benne, pastor of St. John's Church, Richmond Hill, N. Y.

Buffalo District

—Convention Hall was well filled on the evening of November 24, when the bi-centennial of Lutheran foreign missions was celebrated under the auspices of the District Luther League. The Rev. J. A. W. Kirsch delivered an eloquent address in German on the great work performed by Lutheran missionaries in India and other fields. Rev. Prof. Jacob Fry, D. D., of Philadelphia, delivered the address of the evening, taking for his topic "For What the Lutheran Church Stands." After calling attention to the fact that there are scattered over the world 70,000,000 baptized Lutherans, the speaker said our Church does not stand for Martin Luther. "She stands by him every time," said Professor Fry, "but not for him. The Lutheran Church stands for no person except the Lord Jesus Christ." What this Church stands for and the principles forming the basis of the Reformation, the speaker grouped under the following heads: Pure doctrine (unmixed with human philosophy or human opinions), pure worship and consecrated service. It was pointed out that this Church differs from other Protestant bodies in that it makes its doctrinal beliefs a test of church membership. Professor Fry defined the spirit of the Lutheran Church as serious without being sanctimonious, pious without being hypocritical, liturgical without being ritualistic, and a great deal more concerned about being evangelical than about being evangelistic. We care more, he said, for the truth than for being fashionable. A feature of the occasion was the singing of the Sunday School children, who sang "Onward, Christian Soldiers," as they marched in procession to front seats in the hall. The offering was for the benefit of the boys' training school in the Telugu mission field at Rajahmundry, India.

Rhinebeck District

—At the annual meeting of the Luther League of the Lutheran Church of the Redeemer, Rondout, Rev. W. F. Bacher, pastor, the following officers were elected: President, George L. Snyder; vice-president, Charles J. Port; corresponding secretary, Henry Kukuk; recording secretary, Charles A. Scharschu; treasurer, Miss Nettie Measter; librarian, Miss Rena Finn. After the business session a reception was tendered to the newly elected officers and refreshments were served. The Junior also elected new officers recently and has begun to do good work.

—The Luther League of St. John's Church, Hudson, Rev. Paul Koller, pastor, has elected the following officers: President, Mr. William M. Snyder; vice-president, Mr. Norman Bain; recording secretary, Miss Ora Cudney; corresponding secretary, Miss Elsie Potts; treasurer, Mrs. J. Brouk.

PENNSYLVANIA.

Philadelphia District

—Rev. Charles L. Fry, Literature Secretary, made addresses during the past month on the subject of the League's decennial at the Reading and the Greensburg District conventions, and to the Luther Leagues of Washington, D. C.

Northeastern District

—The twenty-sixth semi-annual convention of the Northeastern District Luther League of America was held at the Christ Lutheran Church, Wilkesbarre, October 31. The morning session opened with devotional services conducted by Rev. James F. Beates. Rev. P. J. Pestke, pastor of the church, extended a most hearty welcome to all the pastors and delegates in attendance. P. Walter Banker, president of the District League, responded. The report of the president was read and referred to a resolutions committee. The treasurer reported a balance of $21.08 in the treasury after all bills had been paid. P. Walter Banker, the delegate to the State convention at Williamsport, gave his report, which contained many interesting and practical suggestions offered at that convention. A paper on "Loyalty to Church and League" was read by John

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Griner, of Zion's League, Scranton. He said in part: "We should show loyalty to our League because the Luther League of America is one of the strongest pillars of the Lutheran Church in America. To be truly loyal to our church and League we must be constant, faithful, persistent and conscientious in our work." Discussion followed. "The League in its Relation to the Congregation," by Henry Otto, of St. John's, Wilkesbarre, was the second topic. It suggested many ways the League can aid the Church; by its use of the topics, by the Reading Course and by interesting the younger people in the work and actual needs of the congregation. One of the objects is to educate the members in Lutheran doctrines, in the mission work being done in the church at large. Discussion followed. The afternoon session opened at 2 o'clock, the devotional services being conducted by Rev. Mr. Heist, of St. Paul's, Scranton. The proposition to conduct a rally or outing next year was referred to the executive committee. A paper on "Theodore Fleindner" was read by Mrs. Anna Eroh, of Trinity League, Wapwallopen. In it she gave a sketch of the life of this great German philanthropist and restorer of the office of deaconess to the Protestant Church of Germany. Rev. A. L. Ramer, Ph.D., of Scranton, then delivered an excellent address on "The Church of the Reformation Among the Slovaks." He said in part: "Until within recent years our American Lutheran Church had little knowledge and perhaps less interest in the Church of the Reformation among the Slovaks." Rev. Ramer was sent out to Hungary to study the conditions surrounding the Slavonians and to secure young native men for the ministry. These people are now migrating to America, and we, who are established here, must welcome them, help them, find pastors and build churches, or they will be lost to our Lutheran Church. Rev. Ritter reported that $85 had been paid to Muhlenburg College fund and that there remained $15 to be credited to this institution. He urged that all Leagues send in their subscriptions as soon as possible. The credential committee reported seventy delegates and pastors present, besides a large number of visitors. Grace Luther League, of Wilkesbarre, was admitted to membership in the District League. The resolution committee recommended work among the Slovaks and other matters of interest to the League workers. The president then urged that all members renew their subscriptions to **The Luther League Review,** and also to to contribute toward the General Secretary's salary fund. Rev. Fisher closed the afternoon session with prayer. The evening session was attended by a large audience and the two addresses proved to be exceedingly interesting.

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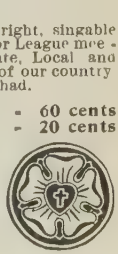

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The service was opened by Rev. E. F. Ritter, of Scranton, pastor of Trinity Lutheran Church, and addresses were delivered by Rev. George C. Loos, of Philadelphia, and Rev. G. B. Hancher, Ph. D., also of Philadelphia. Rev. Loos' address was on "The Tenth Anniversary of the National League," and it gave a resumé of the objections that were made to the formation of the League ten years ago and of the work that has been accomplished during the decade just concluded. Rev. G. B. Hancher spoke on the "Reformation" and the work of Martin Luther. The forcible manner in which his address was delivered impressed everyone in the congregation. Miss Lida Garrigan, a prominent contralto, of Scranton, sang two solos during the evening. The Honesdale Young People's Society leads the Northeastern District in regard to membership and finances. It has 149 members and reports over $500 as the effort of this year.

—At a regular monthly business meeting of the Kripplein Christi Luther League, Wilkesbarre, the following officers were elected: President, John J. May; vice-president, William Phillips; secretary, Margaret Beck; treasurer, Mamie Kropp.

Pittsburg District

—The twenty-seventh convention of the Pittsburg District Luther League was held in St. John's Lutheran Church, Pittsburg, Rev. W. H. Fehr, pastor, on Tuesday, November 14. It was a most enthusiastic and inspiring convention. The growth of this District League has been remarkable. It has almost doubled the number of its societies during the past four years, now numbering forty-four. Its Junior work is well developed. Local reasons justify the assertion that the future is big with promise and is destined to eclipse past records. Two new societies were enrolled at this meeting: the Luther League of Mt. Calvary Lutheran Church, McKees Rocks, and the Junior Luther League of Christ Lutheran Church, Beaver Falls. An excellent program was well carried out. All papers and addresses were of a high and worthy character, evincing careful and thorough preparation. The general discussions were spirited, interesting and most helpful. At the morning session, in a thoughtful paper, Rev. J. Elmer Bittle discussed the subject, "Inner Mission Work in the Pittsburg District." Rev. George J. Gongaware opened the general discussion. The afternoon subjects, "Results in Junior Work," "Devotional Work: (a) The Leader in the Meeting, (b) The Members' Part," were discussed by Miss Esther S. Ramage, Rev. E. O. Graham and Miss Clara Hahn, respectively, in a brilliant and suggestive manner. General discussions were opened by Revs. S. N. Carpenter, H. C. Erdman and W. E. Brown, followed by many others. The evening session was a fitting climax to this excellent convention. The large audience listened with rapt attention to two eloquent and edifying addresses, delivered by Rev. W. H. Nicholas, president-elect of the Pittsburg Synod (General Synod), on "Greater Christian Activity," and by Rev. W. J. Miller, president of the Pittsburg Synod (General Council), on "Loyalty to Our Church." The evening program followed suggestions of the Literature Secretary for the celebration of the decennial of the Luther League of America. The music by the choir added much to the interest and fervor of the convention. A pleasing and appropriate innovation at close of the afternoon session was the dedication to the Lord by holy baptism of the infant son of the pastor loci, Rev. W. H. Fehr, Rev. G. Irving Lenker officiating. A carefully prepared report of the last State convention was presented by Rev. G. I. Lenker. The newly elected president of the State League, Mr. Wm. N. McNair, who is one of Pittsburg's promising and worthy young men, made an appropriate address. All committees did faithful work and made excellent reports. The District League adopted the recommendations of the State and National Leagues concerning the support of the General Secretary, and resolved to urge local societies to make their per capita contributions at the spring convention. The following officers were chosen for the ensuing year: President, Mr. Charles W. Fuhr; recording secretary, Miss Lula Riester; statistical secretary, Miss Anna Keown; treasurer, Mrs. Anna K. Shanor. The church was beautifully decorated with Luther League colors. The hospitality of the local church was generous and was heartily appreciated by all. The next convention will be held in East Liverpool, Ohio.—Jerome M. Guss.

—The Young People's Society connected with the Lutheran Church at Sheridanville, Rev. R. S. Mollenear, pastor, has decided to adopt the Luther League Topics for study this year. The society numbers 25 members, and its officers are: President, W. T. Roth; secretary, Miss Lizzie Cole; treasurer, Louis Paulis.

—On Wednesday evening, November 1, the members of St. John's Luther League, tendered a surprise reception to Wm. N. McNair, a member of the League, who was recently elected president of the State League, at Williamsport. The Luther League assembly room was tastefully decorated in the Luther League colors, lights and cut flowers. The opening address of congratulation and welcome to the president was made by Mr. L. Clark Zeigler. Toasts were given by Mr. Chas. W. Fuhr, chairman of the State Executive Committee; Rev. Wm. H. Fehr, pastor of the church, and others, Mr. O. H. Bardo, president of St. John's League, acting as toastmaster. Mr. McNair responded in a pleasing manner.

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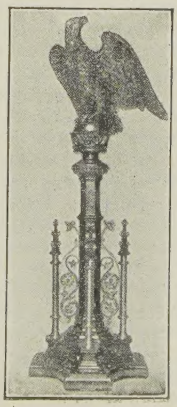
Northwestern District

—On the evening of November 10 a congregation of nearly 1,000 people, representing all the Lutheran churches of Erie, assembled in St. John's Church, Rev. G. A. Benze, pastor, to celebrate two events of great importance in the Church's history. One of these was the birth of Martin Luther; the other, the tenth anniversary of the Luther League of America. The cathedral-like church was beautifully decorated with a profusion of palms, potted plants and cut flowers. On the altar was a large Luther League badge made of immortelles, chrysanthemums and other flowers. At 8 o'clock between 300 and 400 Luther Leaguers, representing seven Luther Leagues of the city, marched into the audience room in processional, singing "Onward, Christian Soldiers." The processional was led by eight Lutheran pastors of the city and Rev. F. A. Bowers, of Rochester, Pa., all robed. The service opened with the regular vesper service. After the Scriptural lessons, Mr. Wm. E. Hirt sang "Far from My Heavenly Home," and the congregation united in singing "Luther's Battle Hymn" as only Lutherans can sing it. The speaker of the evening was Rev. F. A. Bowers, of Rochester, Pa., who spoke on "The Lutheran Church and the Luther League." He began by quoting what some of the greatest non-Lutheran writers of the world have said of Luther and his work, proving that we have every reason to be proud of the founder of Lutheranism. He then told of the early work of the Lutherans in this country, and quoted from Bancroft and other historians of the part taken by the Lutherans (especially Germans) in the Revolution. The speaker said that the first publication of the Declaration of Independence was in a German newspaper, and the first regiment of volunteers that reached Boston was composed of Lutherans. A regiment of Pennsylvania German Lutherans was the first to reach Washington in response to President Lincoln's call for volunteers to preserve the Union. Rev. Bowers said that Lutherans have every reason to be proud of their German origin and the work of their ancestors in building up our great Republic. He also referred to the early history of the Swedes and Norwegians in this country, and the part they are now taking in the settlement of the Northwest. The speaker then took up the subject of the Luther League, telling of the origin of the National organization in Pittsburg ten years ago. He said that the prophetic cries that "this organization of laymen will run away with the Church" have been silenced by the results achieved by the Luther League. It has proved itself a powerful auxiliary in the education of young Lutherans. Rev. Bowers said that the Luther League exists for the accomplishment of two great objects—the first, that of acquainting its members with the history, faith and doctrines of the grand old Reformation Church, and the second, that of inspiring in its members an intelligent, active interest in good works, which include all that is connected with inner, home and foreign missions. The speaker said that it must be the aim of every local Luther League to preserve unsullied the fair name of both Church and League—the League dare do nothing that the Church itself would not do. At the close of the address the audience joined in singing the "Luther League Rally Hymn," and St. John's choir sang "Heaven Adore Him," after which the service was concluded with prayer and benediction.

—On the evening of October 31 members of Grace Lutheran Church, Erie, Rev. F. E. Strobel, pastor, met and organized a Luther League. This makes the seventh Luther League in the city.

Upper Lehigh Valley District

—The twenty-third semi-annual convention of the Upper Lehigh Valley District Luther League was held in St. Paul's Lutheran Church, White Haven, Rev. H. H. Bruning, D. D., pastor, December 8 and 9. Although the attendance was not the largest, there being nine pastors and thirty-five delegates present, yet it is generally conceded that this was one of the most successful conventions in the history of the League. The subjects for discussion were: I.—"What Opportunities Does the Luther League Present for Advancement?" (1) "Educational" presented by Mr. John M. Aberly, Gilberts; (2) "Spiritual," by Miss Mary Lindenberger, Weatherly; (3) "Practical," by Miss Helen Edelstein, Lansford. II.—"The Luther Leaguer at Work." (1) "What Can I Do for My Sunday School?" Miss Cora Heintzleman, Lehighton; (2) "How Can I Benefit My Church?" Rev. C. A. Kerschner, Conyngham; (3) "In What Way Can I Assist My Pastor?" Miss Bertha Cordes, Mauch Chunk. At the evening session Rev. A. L. Ramer, Ph. D., Scranton, made an address on "Luther Memorials in the Fatherland," and Rev. C. A. Kerschner, the delegate to the State convention at Williamsport, gave a very interesting report of that convention. One of the special features of the convention was forty one-minute speeches on ten prepared subjects, conducted by the president. Much interest was shown during the discussion. The Luther League of Zion's, Packerton, Rev. V. J. A. C. Mengers, pastor, was received into membership. The spring convention will be held in Trinity Church, West Hazelton, Rev. M. B. Schmoyer, pastor.



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OHIO.

Miami Valley District

—The annual convention of the Miami Valley District of the Luther League of Ohio met in St. Mark's Church, Newport, Ky., Rev. Hanshue, pastor, November 22. Sessions were held morning, afternoon and evening. Seven local Leagues were represented by twenty-two delegates. The reports of the several Leagues showed them to be in the main active and progressing. The address of welcome was given by Rev. Hanshue and responded to by Rev. V. B. Christy, of Ellerton. The treasurer's report showed the finances of the District League to be in a flourishing condition. Papers were read and discussed on the following subjects: "What Makes an Active League?" Miss Clara Tappmyer; "Lutheran Literature for Lutheran Young People," Miss Emma Helmbold; "The Luther League Onward," Rev. Bramkamp; "How to Make the League Devotional Meeting Interesting and Profitable," Walter T. Obrock. The addresses in the evening were: "Our Lutheran Deaconess Work," Rev. F. W. E. Peschau, D. D.; "The Cross Within the Heart," Rev. Hanshue; "Why I Am a Lutheran," Rev. F. C. Longaker. The officers elected for the ensuing year are: Charles Immel, Germantown, president; Miss Linda Peschau, Miamisburg, secretary; C. A. Ruehl, Newport, Ky., treasurer; Miss Mabel Shelly, Ellerton, Ohio, statistical secretary.

Springfield District

—The Springfield District Luther League held its autumn convention at St. Paris, Rev. W. W. Kenerly, pastor, on Friday, November 10. A good program was rendered. Mr. L. F. Gunderman, of Wittenberg Seminary, was elected president.

ILLINOIS.

Chicago District

—The fall convention of the Luther League of Chicago was held in Bethlehem Norwegian Lutheran Church on Monday evening, October 30. In spite of disagreeable weather, a large number of enthusiastic Leaguers were present. The program opened with an organ prelude, followed by an anthem by the choir. The devotional exercises were conducted by Rev. Tiller, after which the reports from the State convention at Moline, which was held in September, were read. The first report was on the "Business" of the State convention, by Mr. A. W. Meyer; the second on "Addresses," by Mr. A. Nelson, and the third on the "Social Features," by Miss May L. Munson. After a vocal solo by Mrs. Louise Moe Peterson, a few remarks were given by Mr. M. C. Olson, president of the State League. The address of the evening was given by Rev. C. K. Solberg on the subject, "Greater Christian Activity." He spoke of the League as an educational institution and training school for the young, to study the doctrines of our beloved Church. And he said he hoped the time was not far distant when there would be more harmony and unity among the various Synods of our Church, and we might finally become as one great body of Lutherans, fighting against the foes of our Church and conquering in the name of Christ. After an anthem by the choir, the benediction was pronounced by Rev. Carl Christenson. Refreshments were served to the Leaguers in the church parlors.

—The Luther League of Chicago held its annual banquet Tuesday evening, November 21, at Thompson's Hotel. Good attendance, good speeches, and a fine menu marked the occasion a complete success.

Rock Island District

—The Young People's Society of the Swedish Lutheran Church at Cambridge, Rev. P. Martinson, pastor, has placed in the church a new pipe organ, which was consecrated on Monday evening, October 16. On Tuesday evening the church building, which had been remodeled, was re-consecrated, and on Wednesday evening the church observed its thirtieth anniversary. A new interest in foreign missions has been awakened in this congregation by the marriage of Miss Amelia Swanson, an active worker in the church, to Rev. O. O. Eckhardt and their almost immediate departure for the mission field in India.

MINNESOTA.

Twin City District

—The fifteenth convention of the Twin City Luther League was held November 20, at St. John's Evangelical Lutheran Church, Minneapolis. About fifty delegates were present. The morning session began at 10 o'clock with devotional services conducted by Rev. Dr. George H. Trabert, Minneapolis. Rev. A. F. Elmquist, Ph. D., pastor of St. John's Church, delivered an address of welcome, which directed the attention of the young people to their opportunities for church work. "We think highly of the old people," he said, "but they have had their time of labor and have earned their rest. The glory of the young people is in their present strength. Physical, moral, mental and religious strength should all be exemplified in the young people. Young men of all generations have accomplished the great things. In short, there is nothing impossible to young people through the grace of God, and if they do not accomplish something great it is to their shame and disgrace." Rev. C. L. Warstler, president of the Twin City District League, cordially thanked the pastor of St. John's Church for the welcome extended to the convention. He indorsed the speaker's assertion that a great field of opportunity is opened to the young people. The morning program continued with the reading of a paper by Miss Leah Rutzen, delegate from Memorial Lutheran Church, St. Paul, on "The Proper Kind of a President for a Local League." A League president, Miss Rutzen asserted, should not be burdened with too many outside social obligations. The president should be familiar with League work by actual experience and be fitted for the position. It should not be looked upon as an honorary office. Following this paper the presenting of credentials and reports of officers occurred. The afternoon session began at 2 o'clock with devotional services by Rev. Beistel, of St. Paul. A vocal solo by Mrs. Clara Clarke was enjoyed by all. Mr. Charles L. Trabert, Minneapolis, had prepared a well written paper on

"Hymns and Music for Our Leagues." The discussion on this paper was lively and full of interest. A paper on "Lutheran Literature," by Mr. T. A. Mason, United Church Seminary, St. Paul, was of special interest. The speaker called attention to the fact that the Lutheran Church is rich in literature, and urged upon all to read it in preference to that found in the daily newspapers and the libraries. Following this the election of officers and general business occurred. The following officers were elected: Mr. Otto A. Johnson, Minneapolis, president; Miss Sophia Stearns, Minneapolis, recording secretary; Miss Esther T. Swanson, St. Paul, corresponding secretary; Mrs. Edw. Nervig, St. Paul, treasurer, and Mr. A. M. Knutson, St. Paul, general secretary. As the Rev. Luther M. Kuhns, General Secretary of the National Luther League of America, was present at the convention and was the speaker for the evening session, a very large number of the Luther Leaguers in the Twin Cities came out to hear him. The church was crowded in a very short time. Devotional services were conducted by Rev. C. E. Sybilrud, of St. Paul. Following this an address was given by Rev. Dr. George H. Trabert, Minneapolis, on "Inner Mission Work." This address was followed by the "Te Deum" by a chorus of about forty voices, composed of young people from the various Lutheran churches in Minneapolis. The Rev. Luther M. Kuhns, General Secretary of the Luther League of America, gave an address on "The Right of the Lutheran Church to Care for Her Young People." The address was more than full of interest and was listened to with rapt attention by all Following this the anthem, "Send Out Thy Light," was sung by the chorus. The meeting was adjourned by the singing of the Luther League Rally Hymn. This convention was the most successful one ever held, and everyone present felt its inspiring effect.

—The second semi-annual open meeting of the Luther League of St. Mark's Lutheran Church, Minneapolis, was held on November 7. An invitation had been sent to all the Leagues in the city, and a large representation from each was present. The devotional service found in the Luther League Hymnal was used. An address on the topic, "The Spread of the Reformation," was given by Dr. O. J. Veline, who traced the Church from its beginning, giving the cause of the Reformation and how it has spread throughout the world. A well prepared paper on the "Foreign Mission Field" was read by Miss Hildred Anderson. Special attention was called to the 200th anniversary of the establishment of Lutheran missions in India and the wonderful success which has crowned all work there. A paper read by Miss Alice Swanson on the "Home Mission Field" was full of interest. Rev. A. F. Elmquist, Ph. D., gave an address on the subject, "The Luther League as an Educational Agency." The speaker emphasized the great importance of the daily reading of the Bible and the mastery of its contents, and knowing the Lutheran Church and her doctrines. A vocal solo by Miss Florence Anderson was enjoyed by all. Miss Susie Gulbrandon read a paper on the subject of "Our Colleges." The meeting was closed by the singing of the Luther League Rally Hymn. All who were present felt that the time had been well spent.

Tri-County District

—The first semi-annual convention of the Tri-County Luther League was held at Northfield on Saturday and Sunday, November 4 and 5. at St. John's Norwegian Lutheran Church. Five sessions were held during the two days, and although the attendance at the early sessions was not remarkable, the spirit that pervaded the whole convention was noteworthy, and a more enthusiastic, sincere and successful convention will, in the opinion of many, be hard to equal. At the business session on Saturday morning a favorable report was given by the credential committee, and the report of the treasurer showed a good surplus in finances. The election of officers resulted as follows: President, J. J. Boras; vice-president, Prof. Edward Schmidt; secretary, Mr. Sigiord T. Sorenson; treasurer, Mr. K. Olaus Finseth; statistical secretary, Miss Anna Hansor. An extension committee of five members was also elected. The business session showed that considerable progress since last year had been made, and promised well for the future. At the afternoon session Rev. G. A. Larson, the local pastor, in a short address of welcome extended the good will of the Northfield League to all delegates and visitors. Then followed two papers, one on the topic, "Our Invisible Helper," by Miss Mathilda Finseth, of Kenyon, and one on the subject, "Our Relation as Young People to the Lord's Wish Concerning Us," by Mr. J. Thorval Norby, of Red Wing. These papers were instructively discussed, and treating, as they did, of the soul life of the Christian and his reliance on the ever ready help of the Saviour, they were very helpful and inspiring. A song by the Luther League Chorus and a solo by Prof. Paul Schmidt helped make the program varied and entertaining. In the evening Mr. Okdale, of the local society, opened the meeting with Scripture reading and prayer. This was followed by the reading of a paper by Miss Emma Johnson, of Red Wing, on the subject, "Importance of Our Young People Standing Together in Our Luther League." Her paper was very practical and suggestive and gave food for thought. Mr. Sigurd T. Sorenson, of St. Olaf College, then presented the subject, "Evils of Today," in which the dangers of drink, of impurity and of doubt were dwelt upon. In the last paper of the evening, given by Mr. Rheuben Hostoudt, of Northfield, much that was pathetic and beautiful in the compassion of Christ for us his children, was vividly pictured. The Luther League Chorus sang an anthem, and Mr. P. Rinnestad sang a solo. Discussion of the papers presented followed. At the Sunday afternoon session Mr. Running, of the U. C. Seminary, offered prayer and read Scripture, and Mr. Graff and Mr. Elton each sang a solo. Two papers were read, one by Mr. Okdale, of Northfield, on the timely theme, "Success of the Luther League Movement," and the other, by Prof. Edward Schmidt, of St. Olaf, having as a text the words of our Lord, "Go Work Today in My Vineyard." The

closing session, which was held on Sunday evening, was the climax of the convention. Mr. Glenn, of St. Olaf College, read the lesson and offered prayer. A solo was sung by Professor Rinnestad and then the principal speaker of the evening, Rev. Gustav Sterns, of Milwaukee, was introduced. He spoke of the Apostle Paul and the "thorn in the flesh." He discussed what it probably was and why it was there. That, though a thorn in the flesh, yet it was a gift from heaven and the apostle missionary regarded it as such. He made an eloquent appeal for strong Christian living, and advised Christians, like Paul, to accept the thorn in the flesh with Christian fortitude. The second address was delivered by Professor Boras in a characteristic manner. He spoke very instructively on "Young People and Their Work in the Church of God." Mrs. Edward Schmidt, assisted by a quartet, sang a solo. The session closed with the singing of the hymn, "My Church, My Church." The place of meeting for 1906 has not yet been decided.—Sigurd T. Sorenson, Secretary.

DISTRICT OF COLUMBIA.

—The decennial anniversary of the Luther League of America was fittingly observed on the evening of October 31 by St. Mark's, St. John's and Zion's Luther Leagues in the new St. Mark's Church, Washington. The altar was profusely decorated with palms and flowers, while Luther's coat of arms and the League's colors were much in evidence. Good music was rendered by soloists and choirs. A forceful address was delivered by the Rev. Charles L. Fry, of Philadelphia, his subject being "What Does the Mother Church of the Reformation Stand For?" Revs. Frantz, Bergner and Brodthage also made addresses.

—The Luther League of St. Mark's Lutheran Church, Washington, celebrated its ninth anniversary on Monday evening, December 4, by one of the most interesting and enthusiastic meetings ever held by this League. Six interesting and helpful topics were briefly presented by the members: the first, "The Luther League in the Church," by the president, Harry R. Fellinger; second, "How to Make the Meetings More Interesting," Misses Tolsen and Fridley; third, "Individual Responsibility," Misses Noack and Godron; fourth, "Helping the Leader," Mr. F. W. Leonhardt; fifth, "Music in the League," Mr. D. N. Klapp; sixth, "Enthusiasm," by the pastor, Rev. J. Luther Frantz. An interspersion of vocal solos and congregational singing made the service an excellent one. A feature not announced in the program was the presentation to the president of a solid gold Luther League watch charm, as a token of esteem of the members and in recognition of his five years' service in that capacity. The presentation was made by the pastor with appropriate remarks. Palms, flowers and League colors were in abundance. Refreshments were served by the ladies, and a beautiful souvenir ribbon, decorated with the Luther League badge, was presented to each member and guest. On Wednesday evening, December 6, at the annual meeting of the League of St. Mark's, the following officers were elected: President, Harry R. Fellinger; vice-president, Miss Pauline Bruehl; secretary, Miss Mary Knople; treasurer, Mr. John M. Trede; organist, Miss Barbara Teagle; assistant organist, Miss Florence Noack. The reports of officers for the past year were most gratifying.

CALIFORNIA.

Central District

—The second convention of the Central California District Luther League was held October 17, in the First English Lutheran Church, at San Francisco, Rev. E. H. Hadlock, D.D., pastor. At the morning session, which was principally devoted to business, the name of the organization was changed from "Pacific District Luther League" to "Central California District Luther League," this being more definite and appropriate. At the afternoon session the Rev. O. H. Gruver, pastor of the First English Lutheran Church, Oakland, delivered a very instructive and exhaustive address on "Lutheran Literature," strongly emphasizing the importance of inducing our people to read the literature of our own Church. This subject aroused such a lively interest that nearly the whole session was taken up by its discussion, all who participated most heartily endorsing the position taken by Rev. Gruver. The Rev. W. E. Crouser, pastor of Grace Lutheran Church, San José, Cal., who was to have spoken at this session was unavoidably absent and the time was occupied in discussion of practical League work. This resulted in the resolution that this District League defray the expense of educating a native boy in one of our mission schools in India. The opening service of the rally meeting was conducted by the Rev. Dr. E. H. Hadlock. Mrs. Andreen had charge of the music. The Rev. E. Meyer, pastor of Immanuel's Church (German), San José, delivered an earnest and impressive address on "The Church and the League—What the One Expects of the Other." This was followed by an eloquent and inspiring address on "Lutheran Optimism," by the Rev. Phil. Andreen, A.M., pastor of the Swedish Lutheran Ebenezer Church, San Francisco. The Luther League Rally Hymn was sung at the close. This League is yet in its infancy, being only seven months old, but it has a robust constitution, healthy complexion and aggressive spirit, which may be sufficiently evidenced by the fact that it had the hardihood to hold its convention in a big city where it had not even a foothold. The object of this step was to give the Lutheran people in San Francisco a chance to see the Luther League at work, and to enlist their interest and sympathy in the Luther League movement. There is no doubt that the results will amply justify the attempt. Two young people's societies which hitherto have had no connection with the District League were represented by regular delegates at all the sessions of this convention, and visitors from several other young people's societies attended the "Rally Meeting." The favor and liberality shown us by the leading daily papers of San Francisco also served to bring the League prominently before the public.